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HISTORY of WOODSTOCK, OHIO,  
1820 - 1907

*EARLY HISTORY OF WOODSTOCK,  
1820 - 1850,  
by WARREN D. SIBLEY;*

EARLY HISTORY OF WOODSTOCK,  
1850 - 1907,  
by JOSEPH CHAMBERLAIN

1907



page 9 title page

La Forrester & Willard  
Martin.

With best wishes  
From

Your Cousin;  
Mary S. Lincoln.





## EARLY HISTORY OF WOODSTOCK.

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This Early History of Woodstock was written by Warren D. Sibley in January, 1907, in his eighty-fifth year.

Though he has reached this advanced age, he is young in spirit, and brilliant of mind. His memory is very accurate and he not only feels an interest in events gone by, but takes a living interest in the events of the day. Fortunate is the person who has had the privilege of conversing with him upon subjects that pertain not only to the past, but affairs concerning the State and Nation; and subjects of political, religious, industrial or educational interest.

He is a thorough student of all phases of life, and Woodstock is extremely proud of this one of her early sons, who has so kindly written her early history.

M. O. C.



## INTRODUCTION.

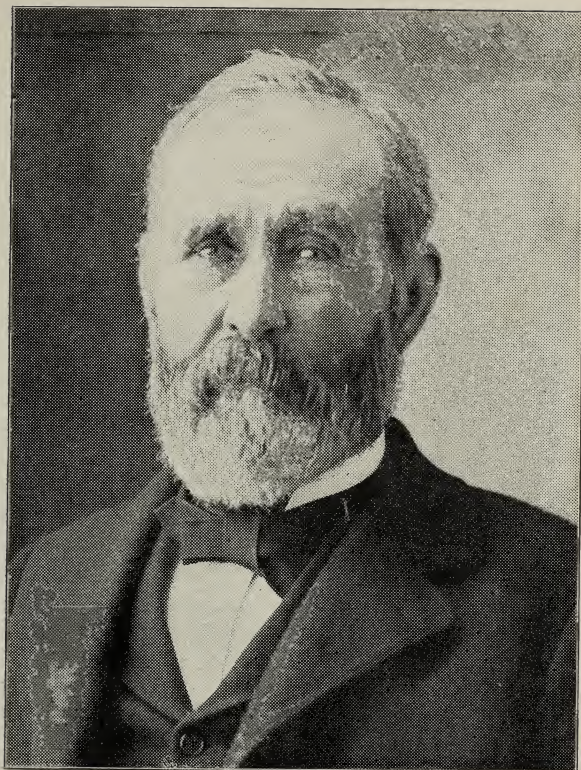
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Having been urgently requested to write down some of the events, conditions, etc., relative to the first settling of the country at Woodstock and vicinity, I have concluded to comply by jotting down a few I have been told and some I have witnessed; hoping that what I narrate may be of some little interest to the descendents of the first settlers of the place, if to no others.

In all that I write I shall be confined almost exclusively to "Woodstock School District" known in its first organization as Yankee School District, thinking it about as much territory as I am capable of spreading over.

W. D. SIBLEY.





WARREN D. SIBLEY.



# EARLY HISTORY OF WOODSTOCK.

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1820 TO 1850.

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BY W. D. SIBLEY.

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## EARLY SETTLEMENTS.

In the extreme western portion of the Darby plains, Anthony Walk owned about 1,000 acres of land, in what was then Wayne T.P., Champaign Co., O.

In 1819, this was purchased by parties from the New England States and divided into lots of about 100 acres each. In the following year, they moved on there respective lots. These were Smiths, four brothers, namely: Sylvanus, Samuel, Lester and Dexter; David Holt, Levi Churchill, Benjamin D. Sibley, and Wm. Gifford. In the following year, an addition to this colony was made by Hezekiah Ripley, Joseph Meacham, James Webb, John McDonald, Harvey Cushman and an Irish family by the name of James Parkhill.

Prior to this time a few families had settled on the western border of the "Walk tract" This land was somewhat hilly and heavily timbered. These were the Corbets and Lanes, about one mile west of Woodstock on the Urbana road; Wm. Wright on the farm now owned by True Martin, and Thomas Irwin, on the E. M. Smith farm.

In 1835, Irwin and Wright sold out to Philip Smith a brother of the Smiths who were among the first settlers in 1820; and Wright sold to Randall Willard.

Irwin and Wright were natives of Virginia and naturally had but little love for "The Yankee" and when they settled the "Walk tract" their love was not increased as they had confidently expected that this tract of land would never be settled and they could always occupy it as an excellent grazing ground for cattle.



## COURAGE AMID DIFFICULTIES.

This colony of pioneers were men and women of sterling worth and integrity, endowed with more than ordinary energy and determination to succeed in making homes for themselves and children, against the most disheartening and discouraging conditions, for they were not only called to endure the usual deprivations and hardships incident to the first settlers of a new country, but owing to the wet swampy condition of the land, they were called to endure all manner of malarial diseases, shaking ague, bilious fever and sinking chills. It seemed these, with rattle snakes constituted the natural production of this locality.

## DARBY PLAINS AND AUNT PHOEBE'S POND.

The Darby Plains at that time certainly conformed to the geographical description of the earth's surface, being two thirds water and one third land. But when spring came following the breaking up of winter, the whole country was inundated and became a veritable inland lake, dotted here and there, like islands with groves of timber, clusters of hazel, plum and crab-apple. The largest pond in this locality was just east of Woodstock coming close to the town plot, now part of it owned by Geo. Clark. This pond contained about thirty acres,—called "Aunt Phoebe's Pond," because then owned by Mrs. Smith, widow of Samuel Smith whose cabin stood on ground where D. P. Smith's residence is. This pond made an excellent "play-ground on ice" for the school children at noon recess.

The outlet to this pond was called Hay Run, a swale from one to three rods in width and emptied into Big Darby, one half mile west of Milford Center.

It was a common noon recreation for the boys to skate to Milford on this outlet of "Aunt Phoebe's Pond" but woe betide the unlucky lad who failed to return in time for the first afternoon lesson. He was sure of securing forty stripes, save one, for being tardy.

## WILD FRUIT.

For a few years, about the only fruit these settlers had, was wild plums, strawberries and crab-apples. These were profusely plentiful. Strawberries grew on all the upland in great profusion. It required but a few minutes time to pick a large bucket full of



this delicious fruit. Plums also were very plentiful. For many years, a failure in the plum crop was unknown. The plum season extended from July until frost came, owing to different varieties and time of ripening. One variety I must mention as being superior to all others, in fact I have never found a plum in my life that equaled it in flavor, golden in color with a flash of crimson on one side, larger than any other variety of wild plum, in short, the favorite of the country.

A cluster of these trees grew near my father's cabin and produced more plums each year than we were able to use. Crab-apples were used to some extent in making jelly.

In the fall the crab-apples were buried in the ground until the following May. It was barely possible to eat them.

### NUTS AND WILD GAME.

Hazel and hickory nuts were very plentiful and wild game furnished as much as one half the meat for the table. Deer, turkey, partridge, quail and squirrel were very numerous.

John McDonald was called the "Nimrod" of the Darby Plains. He seldom left home without his rifle on his shoulder and an immense brindle dog walking demurely at his heels. The day that John couldn't kill a buck, no one else need try. Other wild animals that roamed over the country were coon, opossum, skunk and porcupine. In the winter, during a severe cold spell of weather, large packs of grey wolves would come out of the dense forest north of Big Darby and raid the plains in the night time, serenading the inhabitants with their demoniacal howling, and kill sheep and calves. Colts were occasionally run down and devoured.

### WILD GRASS.

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A species of grass grew on the plains of but little value for hay or grazing. In the glades along the low lands it grew to great height—so high as to nearly hide a man on horseback riding through it.

### PRAIRIE FIRE.

Late in the fall, when killed by the frost it became dry, fire would break out in it and all hands had to turn out to fight fire in order to save their buildings, hay-stacks and fences from destruction. One fall a noticeable incident of this occurred, that I

shall never forget. About 10 o'clock forenoon, vast clouds of smoke were seen rising from the prairie and soon the world seemed all smoke; smoke everywhere. The sun was obscured, dwellings filled with dense smoke,—smoke so dense that objects ten feet off were not discernible; breathing in a measure suspended. This condition continued all that day and the night following brought no abatement. Men put forth heroic efforts to stay the fire—fought on through the night and the following day—many falling—wearied and exhausted. But still the fire raged and devoured. Hope gave way to despair. Could they endure another night of this dense agonizing strangling smoke, was the question. But about four o'clock in the afternoon of the second day, unexpected deliverance came. The rains descended—the fires were quenched—the smoke laid—hope revived and the people rejoiced with an exceeding great joy and were made glad.

## PRACTICE OF RELIGION.

Whatever their theological creed taught them, the first settlers here worshipped God by the practice of harmony, good fellowship and neighborly kindness. No night so dark, no storm so severe but they were ready to rush out to the aid of a neighbor in trouble.

## MAIDEN AUNT.

They discarded frills both in dress and language. Spoke the unadulterated Yankee dialect. Called each other by their given names, and everybody was "Uncle" or "Aunt" to everybody else, with one notable exception in the person of a maiden lady who vehemently objected to being called "Aunt" though time had somewhat dimmed her vision and left frost marks in her hair, she still insisted that she was a young girl and should be so considered by others, though called "Aunt Nabby" by all to her back. Whoever so addressed her to her face, never so offended the second time. One outburst of indignation I witnessed. She was helping my mother in some household duties, when a man of the neighborhood came in, passed the time of day with the family and kindly addressed Aunt Nabby by saying,—“And how is Aunt Nabby today?” Whew! fire and flax!! but it was a hot old time at our house about that time of day. “Aunt!!! Sir,

I would give you to understand sir, that I am not your Aunt sir! besides I consider it an outrageous insult sir, for a young girl like me to be called 'Aunt' by every old scrub in the Township." The poor man was so badly "jarred" that his teeth rattled, and he tried to apologize but words failed him and he was dumb for the space of one hour.

## FIRST SCHOOL HOUSE. METHODS OF GOVERNMENT.

In the fall of 1823 the first school house was built in this district on the lot now owned by Dan Fox. This lot of about one acre was generously donated by Samuel Smith, and worth at that time about four or five dollars. This building had but little to recommend it but cheapness; for it was absolutely destitute of all comfort. With much more propriety it could have been called "The House of Torture" than "The House of Learning".

At the age of four years, I was sent there to school to spend six hours each day to receive instruction about that number of minutes. The rest of the time I spent in planing slivers off a rough slab seat, without any back, and so high that my feet couldn't reach the floor without sliding partly off, which I occasionally did; but if discovered in this position by the teacher, I was certain to get a thump on the head, accompanied with the command to "Crall back on your slab." There were six little human cubs on this slab and when the teacher could think of nothing meaner to do he would slide his foot along the row tipping us all over backwards. We sat facing a great yawning fireplace sufficiently large to take in one half cord of wood and topped out with a stick chimney large enough if laid on the ground, for a good sized mule to pass through. And how the wind would roar, and swirl down that chimney filling the room with smoke, fire and ashes, and then to vary the discomfort, to have a stream of melted snow spurt down from the loft and strike a lad in the neck and drift along down his spinal column, producing a sensation that no sane boy would hanker for a second application.

When the teacher planted himself at his desk to close the school for the day, I was so overjoyed with the prospect of being turned out of that "Prison" that I must have been rather demonstrative and noisy, for the teacher tucked me under his desk

and put his foot on me to keep me still, and when my name was called I answered "Here." "Yes, my lad," the teacher said, "You wouldn't be here if I hadn't my foot on you," which was very true for when a lad of my dimensions is flat on the floor with a foot on his back, and that foot hung to a leg about the size of a salt barrel, his chance of being anywhere else is pretty slim. That teacher weighed three hundred and fifty seven pounds gross, and it was gross in more ways than one. This, my first teacher, was David Ripley the most popular teacher in Champaign county. As it seemed to me he was subject to fits of cyclonic wrath at the least violation of the rules of the school during school hours, yet at recess, he was a "Boy among Boys," and engaged in all boyish sports with avidity. Called the champion of the Darby plains 'twas said when he got a fair whack at the ball the surest place to find it would be in the next county. The whole Ripley family, at that time were noted for their social nature, general intelligence and love for fun. Mother Gager, so many years a resident of Woodstock and who died there at the age of 93 years was a Ripley, a sister of David. Miss Huldah Putman, so long and favorably known as a teacher in Woodstock and vicinity is a grand-daughter, and Mrs. W. D. Sibley was a niece. Wm. Ripley Webb, father of Arthur Webb, a man highly esteemed and honored by all who knew him, was a nephew of David Ripley and grand-son of Hezekiah Ripley.

One essential qualification for a male teacher at that time was his physical ability to lick the biggest boys in the school. Without this qualification, the applicant for a school was quite sure to be "turned down." The methods in use at that time to punish refractory pupils I felt as a youth was an outrage to childhood and youth; and at mature age, I know that it was extremely cruel and vicious. Every device that the vile ingenuity of man could invent, was adopted to enforce obedience in the school and seemingly the only object to be accomplished was to break down and destroy every particle of independence and self-respect that the pupil possessed by nature. The rod, the ferrule the dunce block, standing on one foot with a book elevated above the head, split quill placed astride the nose and various other methods equally as humiliating were in vogue, none of which were calculated to give sensitive boys or girls a very exalted opinion of themselves or any too much self respect.

Apparently the pupils had no rights that the teacher was bound to respect. To pet a boy and "spare the rod" was considered a sure method of sending him a "hiking down the broad road that leads to death," and the rougher and harder a boy was used, the better his chance of becoming a good and useful citizen here, and a winged pauper of the "New Jerusalem" hereafter.

### DEBATING CLUB.

Immediately after the log school house was completed, it was dedicated by the organization of a Debating Club, which proved a prime factor for the intellectual development of the people. This Club met every Saturday evening during each winter, and continued in full force for a period of twenty-five years. All manner of subjects were discussed; religious, political, and historical. Bills introduced in the congress of the U. S. were discussed and disposed of before the members of congress passed or rejected the same. The result was, as if by magic, the people became diligent readers of both ancient and modern history, studied parliamentary rules, the Constitution of the U.S., in short everything of value for the improvement of the mind. Men, who at the beginning could only stand on their feet long enough to stammer "Mr. Chairman," in a short time became expert debaters. Too much cannot be said in commendation of the effort of these first settlers for mental improvement.

### FIRST PRACTICING PHYSICIAN.

The first practicing physician this community boasted, was Mrs. Sophia Sumner Holt, and she was a character, differing so widely and broadly and longly from all other women, that 'tis evident that nature blundered in her construction. In short a character so unique in form, dress, and all else, that once seen, never forgotten. She had quite an extensive practice, navigating the mud roads on an old white mare with a paste-board box hung on the horn of her saddle, full of all manner of roots, herbs, hot spices and peppers. The first process in her practice, consisted in filling her patient with the hottest decoction that she was capable of mixing, making the patient so intensely hot that "spontaneous combustion" was hardly avoidable. One man whom she



had treated said that she had made him so hot with her stuff that his clothes smelt like burnt rags for a month. Her second process was to put the patient in the "sweat box" and extract all the juice out of his anatomy possible, then sponge off with cold water, and wind the patient up in a woolen blanket to get well or die. If the victim of this treatment recovered, she got the credit and a small fee for her service, if not, it was financially better; for her husband usually made the coffin and acted as undertaker, and she occasionally preached the funeral sermon, and unhesitatingly decided his future destiny. If the credentials suited, she sent him direct to "Heavenly Bliss." If not, she passed him down the trail to the next station, a locality where superstition claims the climatic conditions are good for cold feet. Like all other doctors, she probably did some, good; and some, not so good. Many years ago she passed over the river to the "Happy Hunting-ground" where, if it is true as some believe, we will all follow the same vocation as here on earth, the old lady will have a long time in which to pull herbs and dig roots.

## EARLY BELIEF AND FIRST CHURCH.

A majority of the people in this early settlement were members of the Christian Church, a sect founded by Elias Smith, a native of Vermont, professing to be very liberal in their belief. If the followers believed in "regions wrapped in drifts of lurid smoke," "where the worm dieth not and the fire is not quenched," they might believe anything else and be admitted to fellowship. Their house of worship was a brick structure, quite commodious, and comfortable; also costly for the times, and located out on the open prairie about five miles in an easterly direction from "The Four Corners" as Woodstock was then called, and about one mile west of the old town of Homer.

## FIRST MINISTER.

In 1827 or 1828, the Rev. Asher A. Davis, a clergyman of this church with his girl bride moved into a small log hut near where the chapel now stands, being the first gospel minister located here. Davis was at that time, a lad of nineteen years, very feminine in appearance, with his hair parted in the middle and

worn quite long, with fair delicate features. He would have passed for a girl in any crowd. Mrs. Davis was a blooming lass of fifteen summers; of very fine fettle, and much better fashioned for a "parlor ornament" than for roughing it in a pioneer log cabin. Apparently, they were about as helpless a pair of "turtle doves" as were ever turned out of the "mother nest" to gather in needed supplies for themselves, and possessed about as little ability to run a home as the legendary "Babes of the Woods," but fortunately for them, the members of the church were more than kind, for they coddled them, clothed and fed them, warmed them in winter and cooled them in summer. They usually got their breakfast at home, or went without; but for dinner and supper they skirmished around among the neighboring cabins, where they were always welcomed for they were a jolly, genial, social pair, excellent company for young and old. Davis was a young man of brilliant attainments and high class qualifications for his profession, and was recognized at that time as being one of the finest pulpit orators in central Ohio.

#### BEGINNING OF UNIVERSALISM.

Davis preached here for nearly four years to good acceptance, when he began to spice his sermons with homeopathic doses of Universalism. The brethren remonstrated, growled and threatened, but Davis heeded not; and when he announced from the pulpit his full belief in the "Final holiness and happiness of the entire human race," the storm burst and raged with sectarian fury, the latch string was pulled in, their supplies cut off, and they were exiled—branded as heretics. But the seed had been sown, and that old Yankee spirit of investigation, proved good ground that ultimately yielded a bountiful harvest. Two years elapsed, when Mr. and Mrs. Davis came back on a visit, where they received a warm welcome, an ovation in fact. While here, he delivered a discourse in Sibley's grove in the shade of the same trees and from the same pulpit, where, as a boy evangelist of the Christian church just seven years before, he preached his first sermon in this locality. His discourse at this time was "The Bible Proofs of Universalism." It was a strong, powerful and convincing effort, and a vast audience was held apparently spell-bound for nearly two hours.

## ESTABLISHMENT OF FIRST UNIVERSALIST CHURCH.

It is a singular circumstance, that so marked a change could be effected in the short space of two years, as was here manifested in the religious sentiment of the people. The very ones who had banished the Rev. Asher A. Davis, from their midst for preaching Universalism, were the very men and women to organize the first Universalist church here.

## MATRIMONIAL TRADE.

About the year 1830, an event was pulled off here that caused some talk and a ripple of merriment in the community at the time and is occasionally mentioned now. The accuracy of the date is not vouched for nor is it material, neither is the event hardly worth recording, only as presenting an easier and less expensive method for dissolving the matrimonial tie than a resort to the divorce court. Among the first settlers was an old bachelor some where from forty to fifty years old; a good natured and friendly man, and apparently contented with his lot; he was called "Uncle Stephen" by all. It was said by those intimately acquainted with him back in Vermont, that he had scarcely looked at a woman since his mother turned him off to shirk for himself, but Cupid with a woman in tow, was ready to train him to work in double harness. A blooming widow, by the name of Polly Copes, dropped into the neighborhood from some unknown region, a high stepper, vivacious, and in possession of all the secret feminine wiles calculated to captivate the male side of humanity; and as Uncle Stephen was the only unmarried man the neighborhood could afford, Polly had him tethered, and the matrimonial yoke on his neck and securely keyed, so quickly that the old fellow was never able to tell how the trick was played. Unfortunately immediately after marriage, a horse jumped on him and broke his leg. Polly nursed him with tenderest care for awhile; but the job of nursing grew monotonous. Polly grew restless, and probably to keep in practice her gifts, she commenced to play "Hookey" with a broad-shouldered stalwart man much younger than Uncle Stephen, nicknamed "Cooney" and one night slipped off with him to the land of Sodom, a locality about two and one half miles south and west of Woodstock, and



never returned. Cooney, fearing that Uncle Stephen might make it hot for him, proposed to buy Polly. Uncle Stephen refused to sell but proposed to swap Polly for a nice young dog Cooney had with him. Cooney accepted the offer in a hurry, left the dog and went home to Polly, feeling much elated over the "trade." "And they lived happily ever after." Uncle Stephen much enjoyed telling how he had traded his wife for a dog, laughing as heartily over it as though he considered it the best joke ever pulled off. Cooney went west and became a noted circuit preacher of the M. E. Church in Illinois.

### FIRST BRICK SCHOOL HOUSE.

In the spring of 1829, a meeting was called to consider the possibility of building a new school-house; when it was resolved unanimously, 1st to build a new house; 2nd, to build with brick; 3d, to let the building to the lowest bidder; 4th, to set the new building where the old one then stood; 5th, to occupy the old house till the new one was completed. This last was probably a joke, as Mr. Sibley took down and moved the old house away immediately after the contract was made for building the new one, and Mrs. Sibley employed to teach the summer term of school at home. Thomas Irwin had the contract for the new house, to be completed, ready for use the first Monday in Dec. 1829; but at the time specified, only a few loads of brick were on the ground to show where the house was sometime in the future to be. Mr. Irwin hauled the brick from Bellefontaine with ox-teams and it took two to four days to go and return with a load. That winter we had no school. The lads and lasses ran wild; wild with jollity; sport and mischief. The boys trapped partridge and quail, hunted rabbits and other varmints. It was a great winter for rabbits. Two good sized boys and one small sized dog gathered in, in one day seventeen rabbits. The girls for pastime, hunted mischief and found a good supply.

### ELIPHAS BURNHAM, FIRST TEACHER IN BRICK SCHOOL HOUSE.

The first Monday in December 1830, found the new school-house completed, just one year from the time specified in the

contract and Eliphas Burnham installed as teacher. A more conscientious and kind-hearted teacher was never found in a school-room. He labored seemingly for the good and improvement of every pupil, and all held him in the highest esteem.

His method of government proved conclusively that there is a better way of training children, than destroying their independence and self respect, by brutal force.

#### DR. AND MRS. DELANEY.

In 1834 Dr. Dan Delaney and wife came to Woodstock and built the house, now owned by Minrad Sessions. They proved to be worthy and much respected citizens and soon became leaders, socially, morally, intellectually and educationally in the community. Delaney was a very skillful physician and had quite an extensive practice. Mrs. Delaney was most assuredly, the best educator the district had ever had. (Mrs. Delaney's maiden name was Mercy Beecher, cousin of Henry Ward Beecher and Harriet Beecher Stowe.) In the fall of 1835, she taught a large class in Grammar and Elocution, the first ever taught here, with such marked approval that she and the Dr. were employed to teach the winter term of school the following winter. Mrs. Delaney having mostly the entire charge and continued control of the school, while Dr. only spent about two hours each day in the school-room, just long enough to hear recitations in Arithmetic. Mrs. Delaney introduced an entire new order of things in the school, both for government and teaching. The rod and ferrule and all scolding were banished for all the time she taught. She taught two terms in the winter besides the Grammar class. The only thing she was heard to complain of, was a lack of confidence in her pupils. She governed by her lady-like deportment on all occasions, by her genial ways and by her magnetic influence over the pupils. Her method of teaching was as different from all the other teachers who preceded her as can be imagined. Her pupils were taught to think for themselves, to express their thoughts in a clear and impressive manner, were taught to act for themselves; in short to do things for themselves with some degree of independence. The whole school became enthusiastic in their school-work and made rapid advancement in their studies, with the result that more school-teachers went out from

the Woodstock school district to take charge of other schools in Champaign, Logan and Union counties than from any one locality in the three counties. In one year, seventeen or eighteen teachers were engaged in teaching, and the majority of them were members of Mrs. Delaney's first Grammar class, and the demand for Woodstock teachers far exceeded the supply.

### LAYING OUT THE VILLAGE OF WOODSTOCK.

In the year 1832, the village of Woodstock was laid out by Sylvanus and Phoebe Smith. Sylvanus Smith owning the north-west corner, and Phoebe Smith the north-east corner, B. D. Sibley the south-east corner, and Isaac Marsh the south-west corner. Sibley and Marsh refused to join the Smiths in laying out the town, because no satisfactory agreement could be made with the Smiths to straighten the streets, so they would cross at right angles, at the center. But subsequently they added to the town plot by laying out their respective corners into town lots on which buildings were erected.

### FIRST BUILDINGS.

The first building was on the lot now owned by Joseph Chamberlin, in which was kept the first saloon in the village, and is now used as a part of his residence, and Joe insists that he can still smell whiskey in the room where the saloon was kept. If so, he would make an excellent member for a smelling committee. The same year, David Hall built on the lot now owned by Mrs. McAdow. Wm. B. Linell built a hewed log cabin on the lot now owned by John Green. Hall was the first shoemaker by trade in the village, and Linell the first blacksmith; he sold out to E. Martin and engaged in the ministry in which work he spent many years dispensing the gospel of Universalism to good acceptance. Ira Johnson had the first store, in which was kept the first post-office in the community. The people had to go to Milford and Urbana for their mail, paying 25 cents for a letter on delivery, being the price paid a day laborer on the farm at that time.

### FIRST MAIL LINE.

The first mail line through the place was a horse back route

from Delaware to Urbana. We got the mail from the east on Wednesday, (if the mail carrier didn't get drunk and lay over a few days; which drunk overtook him quite often.) On Thursday the mail came from the west.

### FIRST HOTEL.

In 1835, or 36, Harvey Cushman, a farmer who owned the second farm east of Woodstock joining Sibley's erected a building for a hotel, the house still standing between the new bank building and livery stable, in which he kept the only hotel in the place for many years. On the day that house was raised, every man present, except Sylvanus Smith was more or less under the influence of liquor—mostly more, many being decidedly drunk. The building was christened and given the name of "Woodstock Hotel," by throwing a bottle of whiskey from the top of the frame. A controversy arose among some of the men whether "Hotel" should be spelled with one "l" or two. It was referred to Sylvanus Smith for decision. He said "If this day is a sample of what the hotel is to be, it should be spelled "Hot-hell." And it would have been quite an appropriate name, for it proved to be a h— of a place for three or four years. It was the headquarters for tippling and drunken revelries. Hoodlums gathered there from various localities, (but mostly from the land of Sodom a locality just west of Woodstock, a set who considered the only road to honor and fame was by the whiskey line), on Saturday afternoons and continuing their Bacchanalian orgies in the village, frequently till midnight, terrifying the people by their demoniacal yells, fighting, and running horses on the streets.

### EFFECTIVE TEMPERANCE MEASURE.

By the advice and assistance of the older men of the community, the boys organized a vigilance committee; each boy gathered a hat full of eggs, and put them in the sun to ripen. At the next meeting of the "gang" when they had got to "whooping it up" pretty lively the boys were ready for them and shelled them with such force and without mercy so that they were forced to retreat and "hike" for home as fast as their drunken condition would allow. The hotel came in for a full

deserved share of "egg-sauce." The next morning it presented quite a gay appearance with grotesque figures in yellow, splashed promiscuously on a background of white. That egg onslaught proved to be the most effective temperance lecture ever delivered in the place; for it completely put an end to further drunken carousals by that "Gang of toughs" but the landlord very wisely discontinued selling liquors to any but travellers, which was considered necessary and was the custom of all hotels at that time. And from that time on, "Woodstock Hotel" proved to be a very respectable place.

### FIRST TEMPERANCE SOCIETY.

About the year 1838 Rev. Amos Stephen, a minister of the Christian church, and a resident of Woodstock, organized the first Temperance Society in this place. It seemingly accomplished but little good at the time, and probably for the lack of sufficient temperance sentiment in the community, to support it, it was of short duration. Yet it may be reasonable to conclude, that for this first feeble effort for the cause of temperance, the seed was then sown which has resulted in the grand harvest, the citizens of Woodstock are enjoying.

### MOWING BEES.

Mowing Bees were indulged in for many years. To mow some farmers meadow in the night time, and purloin every thing eatable that the good house wife had cooked and put away in the pantry for future use, was considered a great achievement, and some fun. One or two instances are remembered. Uncle Philip Smith didn't believe his field could be mowed in the night, because his dog would make fuss enough to arouse the whole neighborhood, if the attempt was made. But Uncle Phil was mistaken. His meadow was mown, the cheese-house despoiled of all good things eatable, and the next morning Uncle Phil found his dog under a pile of green hay. But poor doggie his barking days were over. It might have been a good joke on Uncle Phil, but it was a miserable mean one on the dog. To be detected, or a failure to get everything cooked to eat about the premises, was too humiliating to be endured, by the mowers. At one time it seemed



to the "gang" that they were doomed to go hungry. They found the pantry, an out building, securely locked and no way of getting in unless the key was procured, which was in the owners pants pocket; and as he slept upstairs, it looked a trifle discouraging, but a failure was not to be tolerated. The key was got, the door unlocked and that pantry stripped as bare as the cupboard of "Old Mother Hubbard when she went to the cupboard to get her poor dog a bone." Among other numerous articles purloined from that pantry was a barrel about half full of whiskey, and if the old farmer had felt the need of toddy the next morning he would have found his whiskey where there was plenty of water for the mixture, for the barrel was at the bottom of the well. 'Tis said that most all kinds of fun in this life have a reverse side. This saying proved true to one boy in that gang of night mowers. The next morning he had a very poor appetite for breakfast, and a snapping in his head that was anything else but good company.

### CHIEF AMUSEMENT.

The chief amusement for the young people of the community, was dancing. It seems that the children of the first settlers were born with a mania for dancing; for no sooner had they acquired the art of walking, than they were ready to dance. It seems too that the young people of the place still enjoy dancing but not so much as in former times. Whether it is inherited, or some subtle substance in the atmosphere of that locality that affects the young "First on heel-tap, then on toe" is difficult to determine. In the early days, no social gathering was fully complete and enjoyable without dancing. Several terms of Dancing School were taught in the hall at the Woodstock Hotel soon after it was completed, and seldom a Fourth of July or New Years passed without having a Grand Ball at the hotel. Sometimes dancing was carried to excess, especially when continued "all night 'till broad day light." To see the set that emerged from the hall in the morning light with steps uncertain, tottering from physical exhaustion, colorless and emotionless, would be almost beyond belief that these were the same blithesome ones bounding in vein and nerve with youthful vigor, who entered that hall the evening before. Well this is only evidence that

nature is ever ready with a "spanker" to administer sounding whacks on every violator of mental and physical law.

### NAMING WOODSTOCK.

An attempt was made at first to call our village "Smithville; this however did not seem to become popular. It was called New Albany for awhile, then Hartford. About 1837 or '38 a horde of Vermonsters came and called the village after old Woodstock, Vermont. It was sometimes called by people outside of the village—Mudsock.

# EARLY SETTLERS.

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Among the first settlers of Woodstock with whom I was intimately acquainted were the following:

*Erastus* MARTIN.

It was a time when Woodstock was in its embryonic stage and it was apparently an even guess whether or not it would ever grow into the dimensions of village respectability or remain as it then was a mere cross-roads hamlet with one store, post office, blacksmith shop and combined grocery and saloon, that Erastus Martin and wife came from Mexico with more ready money than all the combined wealth of the community could boast. And what was better he possessed in marked degree the ability to do things without a particle of the material in his make-up that produces loafers or drones in the world; but endowed with persistent energy and unflagging industry his motto was "Push along, keep moving." And he pushed on and got there. He engaged in various and varied industries. He was a farmer, blacksmith, real estate broker, a dealer and importer of Norman horses and French sheep. He run a slaughter house, slaughtering many thousand sheep and barreling many hundreds of hogs which he shipped to Cleveland by the wagon route. He was mainly instrumental in getting the Columbus, Piqua and Indianapolis R. R. as it was then called, to come to Woodstock. In short, he did more for Woodstock than any one individual. He built by contract the old brick Universalist church. He was a generous contributor to that church while he lived and died firm in the faith of its teachings.

## FRANKLIN, FAIRCHILDS AND LOCKWOOD.

Franklin, Fairchilds and Lockwood opened the second dry goods store in the village, the name of the firm being Franklin, Fairchilds & Co. Samuel Franklin furnished the capital, Deranzell Fairchilds was head manager and Lockwood and Collins Franklin were clerks. Lockwood withdrew from the firm in 1840 while Franklin and Fairchilds continued the business some ten or twelve years thereafter. The firm did quite an extensive bus-



iness. Their business methods were quite different from that now practiced by merchants. They trusted out their stock of goods, requiring their customers to settle their accounts every January either by cash payments or by note, mostly by note. These notes were traded for horses and every spring for ten or fifteen years, Fairchilds took a drove of fifty or sixty head to Connecticut and sold them to farmers. He then went to New York and bought a large stock of goods sufficient to last a whole year. Fairchilds, called "Dock" by every one, was a large hearted, jovial, all round good fellow and possessed good business tact. Franklin, probably best remembered by many of the older citizens as fat, jolly Uncle Sam, will never be forgotten by any one who ever heard him laugh. His laugh was loud and prolonged and he laughed all over.

#### CHAPMAN.

Simon Chapman came from Vermont to Woodstock about the time the town was laid out, with an empty pocket book and large family. A shoe maker by trade and a perfect master of the craft, he was furnished a room and kit of tools and told to get busy. Mr. Chapman was a fluent talker, good company for all classes, and with all of his other qualifications, he possessed more than ordinary ability. Mrs. Chapman was a noble, kind hearted woman, a very capable manager, an excellent home-maker and zealous member of the Universalist church. Her brother, Sylvanus Smith, gave her the corner lot now owned by Mrs. E. M. Smith. By the combined efforts of the family they were in a few years able to build a dwelling and shoe shop thereon. John one of the four boys of the family was a sober, industrious lad and by his industry contributed much to the support of the family. The other three boys were—well no further remarks are permissible. The four girls of this family were bright, lovable and intellectual and soon became favorites in the community. All were noted school teachers. Maria Chapman and Maria Sibley were great chums and so much together that they were spoken of collectively as the "Two Marias."

*Grand Father.* CURRIER.

Eliab Currier came home from York state and settled in Woodstock about the year 1838. His family consisted of a wife,

two sons and five daughters. He had but little means when he came but by industry and determination to make a comfortable home for himself and family, he soon succeeded in a marked degree in accomplishing his purpose. The young people of this family made quite a pleasant accession to the circle of young people in the community. Their genial nature and social qualities soon gained them favorable recognition and made them favorites. The girls were all successful school teachers. The youngest son, Alonzo studied medicine, practiced some years in Ill., then removed to a farm in Bourbon Co. Kas. and became a leading farmer in of that county. He represented that county in the State Legislature two or three terms and is still living, highly esteemed for his many good qualities.

#### WAITE.

Rev. Cyrus Waite was born and brought up in the village of Homer, Union Co. O. and learned the cabinet makers trade. He was a frequent visitor at Woodstock and a great favorite with the young people of the community, where no gathering for social amusement seemed complete without Cy Waite. Very early in life he joined the Old Debating Club of Woodstock, was recognized as an expert debater, so much as to be styled "The young orator of the Darby Plains." He possessed the rare gift of charming an audience when called on for an address on any subject. He married Amy Smith, a very charming girl, the daughter of Samuel and Phœbe Smith, old pioneers of the place. He settled in Woodstock and engaged in the cabinet making business; but seemingly possessed but little ability or love for that branch of industry and after a few years abandoned it and began the study of medicine. About that time the first Universalist Church was organized in the place. He became a member at the first meeting and was so much impressed with the doctrines of that order of Christians that he abandoned all other occupations, entered the ministry and became a strong able and widely known advocate of the faith. Being a member of the I. O. O. F. he delivered many lectures on that subject and was instrumental in establishing many lodges of the order in central Ohio. A strong Union man during the Civil war, he was frequently called to address union meetings and never failed

to respond to the call. One instance of the kind is worthy of note. At a large evening gathering at Lewisburg in the summer of '63 the advertised speaker failed to appear. Waite was sent for, pulled out of bed and brought to Lewisburg where he arrived about ten o'clock and held an immense gathering of people almost wild with excitement and enthusiasm, until midnight. He was a man of generous impulse and jovial nature; a warm friend and good citizen; one long to be remembered for the good he accomplished and for just what he was, an all round manly man.

### KIDDER.

Nathaniel Kidder was a retired farmer and for 16 years an efficient Justice of the Peace of Rush Township, held the office at the time of his death. Of a generous, genial, social and easy going nature, with a jolly fat laugh that was good health for any one to hear. His method of electioneering would be severely censured at this time, and yet perhaps, no more dishonorable than is now used by many politicians to secure votes. In one respect, at least, it was more honorable being open, above board where all could see and hear, taste and smell. He made no personal canvass for votes for himself, but employed a henchman, called "Teapot Reed," wild-eyed, lean, lank, long-haired and hatless buffoon, and carried a head loaded with wit and a teapot loaded with "exhilerative" riding a warped and thread-bare pony. All day long, on election day, he circulated around, giving "Aid and comfort" to the weary voters, giving all an opportunity to sample the teapot and they were all then ready for the "full" day. In those days the man who was not patriotic enough to sacrifice one whole day at the polls to keep his country in the "Channel of prosperity" was deemed unworthy of citizenship. If "Teapot Reed" in his rounds discovered a voter who was somewhat "Wabbly" he hailed him with a "Hello Bill," Tom or whatever his name was, "you are some jaggy, let up this trip;" and ride on with a "Hurrah for Nathaniel Kidder. He's the man to tie to," leaving the disconsolate voter to meditate on the injustice of indiscrimination. When the votes were counted "Teapot" was always the winner by ten or more lengths. Then "Teapot Reed" would silently glide out of sight, to be seen no more till the next election for Justice. Where Squire Kidder found or kept him was never known.

## DAVENPORT.

Dr. Benjamin Davenport settled in Woodstock in the year 1836. His family consisted of wife, four bright little boys and one girl. In three or four years he had the most extensive practice of any Dr. in Champaign Co. His home was a sanitarium where the sick and ailing were medicated, boarded and cared for as well as his limited room and means would allow. If they were able to pay the Dr. for his treatment and care, it was accepted gratefully. If not able or willing, he passed them along without complaint. As a man he was broad-minded, generous, a philosopher, a cool, candid reasoner, well posted on all subjects of importance, a charming conversationalist and a walking encyclopedia of medical knowledge. Safe in counsel, in consultation his opinion was usually accepted as final. And added to his other qualifications, he seemingly possessed the instinctive ability of determining the condition of a patient at a mere glance. As familiar as I was with his methods, I never saw him feel a patient's pulse or ask to see the tongue. One case illustrative of his ability in this respect among many others that I knew. He was called late one afternoon to see a woman who had been given up to die by her Dr. and took me with him. He went in the house, nodded "good evening" to the family, took a chair, leaned back against the wall about two feet from the bed of the sick woman, sat there fifteen or twenty minutes, apparently unconscious of her presence; got up and said to the woman "Madam you will get well." To the nurse he said in his most emphatic manner "Give her no more medicine, not another dose. When she calls for food give it to her and not before. I wish you all good night." When he got in the buggy to return, I said to the doctor, "That woman looks like she would need an undertaker before morning." In reply he said "I expected to hear you say that, but the fact is her Dr. has made the same mistake that many Drs. make, of dosing their patients into the grave after they have cured them. That woman has had a severe run of bilious fever, the Dr. cured her all right and if he had stopped there the woman would have been fast recovering by now." The woman recovered as the Dr. said she would. "How much mischief we Drs. do in the world by not using a little common sense." But with all the skill, wisdom and learning the Dr.

possessed he never learned how to live or take care of himself. He never collected a bill for his services by going after it. If his patients paid him of their own accord, well and good, if not it was well and good with the Dr. also. If he had plenty to eat he did not grumble but if it was but a crust of corn bread he seemed just as well satisfied. At no time was he able to own a home of his own until his two older boys were able to look after the Dr's. finances. Then matters took on a different look. They were soon able to have a fine home and comfortable surroundings. In the spring of 1850, he sold his home in Woodstock and with his family "Struck the trail for Oregon with ox teams."



# OUR NEIGHBORS.

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It was my express purpose when I commenced noting down a few events in the first settling of the colony where the village of Woodstock now is situated, to be confined exclusively to the territory now comprising that school district; but as there were some twenty families, all but two who came from "Yankee Land" and settled just outside of the boundary line of that district, making a colony here of seven or eight thousand acres planted with "Blue blood Yankees," (it was called and known throughout central Ohio as Yankee Settlement) who were so active in the development of the country and so influential for good in its formative period, that to leave them out of the narrative, would seemingly, be as unpardonable an omission as it would be to write up a noted wedding and leave the bride and groom out. Therefore this addition, under the head of "Our Neighbors."

## *Our Home.* LINCOLN.

Recently in driving along the pike past the palatial residence of Wm. Lincoln, I made a momentary halt to take in the beauty and apparent stability of the structure and equally beautiful surroundings. Altogether it makes a charming picture of rural beauty. Then another picture flashed into my mind, the picture of a log cabin of very primitive architecture, on the same ground, surrounded by a dense forest, that I had seen nearly 70 years ago, built by Chas. Lincoln the father of the present owner. At that time his capital consisted of a young wife and two hands, industrious habits, and a determination backed by an iron will, to make a home for himself and family. And it is almost beyond credence how well he succeeded. The forest in an incredibly short time, gave way to broad cultivated fields and the cabin to a commodious dwelling. In a few years he became very prosperous, a leader in the introduction of fine thoroughbred cattle. And what was much better he trained up his six children, sons and daughters, in the way they should go and they have not as yet departed therefrom, but are assuredly, a credit to their early training. All honor to all such men as Chas. Lincoln. Their real worth is seldom duly appreciated,

## CRANSTON.

Five brothers, plain honest tillers of the soil, all men of positive characteristics amounting at times, almost to stubbornness. Assertive and aggressive in their opinions and convictions, they apparently wished their neighbors to know how they stood on all subjects of importance. Ready to defend their principles against any or all opposition. Followed after no man's opinions, but made opinions for other men to follow. Ultra anti masonic, they lived anti-masonic and died anti-masonic. And for all I can say to the contrary they are still anti-masonic. At a very early period in the organization of the Abolition party in the United States they allied with that party and became strong advocates for its principles. At a time too when it was very unpopular in the community and at a time when to call a man a "Black Abolitionist" was considered as vile and insulting an epithet as was possible to use. In their lives and in their actions they carried out fully the principle of freedom and liberty, the fundamental plank of the Abolition party. In their homes they harbored many a poor fugitive fleeing from bondage and aided them on their way to Canada and freedom. As a youth, I honored and revered the Cranstons for the strong and manly stand they made against oppression and injustice. And now, in my old age, I feel proud in stating that my first vote was the Abolition ticket.

## McDONALD.

Among all the old pioneers there was no one who had so extensive an acquaintance and was so well known by all as John McDonald. No one circulated so freely among his neighbors or was more welcome at all times than Uncle John. His social nature and uniform kindness made him a general favorite in the community. Owning a large farm on the north border of the Woodstock school district, he was counted a first class farmer and to say that a man is a first class farmer is to say much in praise. In after years he inscribed on his "Banner of Faith" the three "U"s which stood for Universal freedom, Universal suffrage and Universal salvation. These grand principles permeated his whole being, absorbed and guided his every thought and entire conversation. Many of the last years of his life were spent in the support of these ideas, especially that of Universal

salvation. No member of the first Universalist church of Woodstock, contributed so royally to its support as Uncle John McDonald.

### PARKHILL.

James Parkhill "The little Irishman", when on full feed weighed one hundred and seven pounds; but his wife made a good average for the pair, their combined weight being three hundred and twenty-eight pounds. "Uncle Jimmy" as he was called by every one, possessed many of the Irish characteristics, and among them was the Irish love for whiskey, and sometimes when from home he would indulge until his brain got foggy and his legs went on a strike. But if he should go home in that condition Aunt Mary, his wife, would take him across her knee and play "Tipperay Joe" on his anatomy, not with the proverbial slipper but with the mush paddle, hustle him off to bed and there he had to stay till clothed in his right mind and his legs recovered their normal usefulness. All the people in the community liked Uncle Jimmy; liked him for his uniform kindness to all, his readiness to help in time of sickness and need and liked him because he lived up to the injunction "Love your neighbor as yourself." A good little Irishman was Uncle Jimmy.

### GIDEON.

George Gideon, the Kentuckian was among the early pioneers located just south of Woodstock and the owner at one time of most of the land along the south side of the district. He had a large family of boys and girls and while they maintained the most friendly business relations with the Yankees socially, for some cause, they failed to "mix" to any great extent. As a family they were much divided in their creeds, both political and religious. Mr. Gideon and his son Peter were avowed Abolitionists. Mr. Gideon was a standing candidate on the Abolition ticket for county representative to the Ohio Legislature, but failed of being elected because the soil of Champaign Co. was not producing at that time, a very bountiful crop of Abolition votes. Peter Gideon delivered the first address on the evils of slavery, ever delivered in Woodstock. It was a boyish effort but an impressive portrayal of the injustice and cruelties of the system. Two of the Gideon



boys were Whigs and avowed Universalists. One a Democrat and Methodist preacher while the two younger boys considered no creed or ism, either political or religious, worthy of their support or consideration unless it was one that allowed them to do all the mischief they desired and that was a good deal. Mr. Gideon in 1843 or 1844 sold his possessions to T. M. Kimball and moved to Illinois with the entire family.

## KIMBALL. 1417510

Truman M. Kimball beginning with but little capital, by capability, shrewd management and strictly legitimate farming, became the wealthiest farmer in Champaign Co. Before his death he paid more taxes on acres and farms than any other individual in the county. He certainly possessed the ability to accumulate wealth in a much greater measure than the general run of farmers. A good and useful citizen was T. M. Kimball. He left a large family of sons and daughters who are today occupying prominent places in the community and are highly respected. Joining along the south-east corner were the Burnhams and Howards.

## HOWARDS.

Anson and Wm. Howard from Connecticut both possessed ample means to provide themselves and families with more comforts, conveniences and luxuries than other families in the whole community, when they came to this colony. Both were men of intelligence and refinement. Anson Howard was said to be the best educated man, at that time, on the western Darby Plains. He was a man capable of filling any office or position in Ohio but seemingly had no desire for notoriety or public place, but devoted his entire time to farming. The only office he held was that of examiner of school teachers of Rush Township. He took much pride in his son, the Hon. A. P. Howard, giving him better advantages, educationally, socially and all other ways than any other boy in the whole community. And that his son, A. P., made good use of his superior advantages and opportunities is evident to all who knew him.

## BURNHAM.

Three families of the Burnhams, Erastus, Captain Philo Burnhams' father who died before my recollection, Elba, the grand-father of the Burnham brothers who now live on the same farm, Jacob and Eliphas who married sisters and lived as one family, eating their corn cake and other food from the same board, raised large families and thus lived in fine harmony and brotherly love, during their entire lives. This whole tribe of Burnhams were noted, at that time, for their kindness and candor, for honesty and integrity, their love for fair dealing and their hatred of shams and duplicity. And today the name Burnham, stands as the synonym of all of these highest ideals of human character. It was said that Eliphas Burnham, was in his youthful days, much given to rollicking fun, that he and David Ripley were leaders in many escapades, that they would go many miles on any kind of night to play a trick on some one. But Eliphas did it once too many. One night between eleven and and twelve o'clock he was going past the cabin of "Uncle Jo" Meacham; and decided to play a trick on his prospective father-in-law. At that time he was much in love with one of Uncle Jo's girls and had got along in the courting process near the time to call in the service of a priest; and this fact should have made him halt in his mischief, but it seemed he could not resist the temptation. Accordingly he hallooed the house, (trying to disguise his voice), which brought Uncle Jo to the door to inquire "What's wantin' and things, this time of night?" "You better take in your chimney, it's going to rain" was the reply. In a flash Uncle Jo caught on to the trick, was very indignant and ready for war. "Ell Burnham I'll take the law onto you and things, I'll have you 'rested first thing in the mornin, 'round 'sturbin folks houses in the night time and things." Ell rode on with his flag of mirth trailing in the dust, feeling much as though the Day of Judgment had come and he was found in the "goat department." How his girl would take the escapade was a problem that made him chilly, but he took the honorable course and early the next morning he hastened over to Uncle Jo's and in a very humble manner begged his pardon for the misdemeanor, was forgiven and got the girl for keeps. Eliphas Burnham was

a most useful man in the community. Called upon to settle estates, many times as administrator or executor; for thirty consecutive years he assessed the township in which he lived; filled many responsible positions of importance and was the recognized leader in every effort to better the condition of the colony. A leader in the organization of the first Universalist church in Woodstock, he contributed more to build the old brick church than any other member and during his entire life was one of the warmest supporters of the faith. He left the church \$500 as a permanent fund which was put into the new parsonage just completed. He also contributed to Buchtel College and to the State and General Convention of Universalists, generously.

### BALLON.

Martin Ballon, a native of Rhode Island owned nearly all the land on the east border. He devoted his time and farm to cattle. An extensive dealer in cattle, he bought most of the cattle raised for sale by the small farmers over a large scope of country and for that reason proved a useful citizen. For many summers in succession he took a big drove of cattle over the mountains to Philadelphia or New York. Martin Ballon was a man of social habits, an incessant talker, a great story teller, seldom in so much of a hurry that he could not spend one half a day telling stories of the Ananias breed and manufacture them to suit the crowd he was in and could tell them with the face of a Presbyterian Deacon. As this closes the chapter under the head of "Our Neighbors" I will state, that if it contains any errors or mis-statements, I alone am responsible and furthermore no one knows better than I know how unsatisfactory and imperfectly it is written. That it has been a source of pleasure to me in my old age to write it I'll admit, as it has called to mind many events that transpired in the early years of my life and enables me to live over, in memory, the happy times I have spent in my association with these noble people. And they were noble in every sense and in all things that the term stands for. Firm and outspoken in defense of all principles and actions that they conceived to be right. Taken individually and collectively they were men and women that any community would feel a justifiable pride in claiming as citizens and neighbors.

# OUR PIONEER MOTHERS.

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It is with deep reverence that we approach this subject, for what tongue can tell, what pen portray the splendid courage of this band of noble women who in their early wife-hood left the East and came to our Darby Plains; came from the land of hills and mountain ranges, from the land rippling with trout streams, and inland lakes of beautiful limpid waters; from the land of pure air and refreshing breezes, journeying a thousand miles in wagons, to the land of swamps, swales and ponds of dead waters, wreaking with foul poisons. You who are decendants of these women give honor and unlimited praise to these mothers, who bidding farewell to their youthful associates and to the dear ones of their old homes, came to assume the management of homes rudely and hastily constructed; the typical log cabin. With its meager and clumsy furniture it was in so sharp a contrast to the old homes back East, which if not luxurious were replete with comfortable furnishings. The change from the old to the new was so marked, so abrupt in comparison with their former environments, that it required natures of the most heroic mould to adapt themselves to the changes to dispel home-sickness and heart aches and take up the duties of the new life, of making new homes, under the most discouraging, disheartening and trying conditions. Many of these first log cabins contained but one room; comprising the living room, the kitchen, where all the cooking was done by the open fire place, the dining room, bed room and parlor. In this one room was manufactured the cloth for the entire weaving apparel of the family. The spinning of flax for summer wear, of wool for winter, the weaving, cutting and making into garments; how it has been accomplished has ever been a mystery to me although living at the time and being an eye witness to the whole process. Large families were raised by these mothers and the training of their children was not neglected. They took time from their house-hold duties to instruct them mentally, morally and religiously; teaching habits of industry, economy and right living, teaching the principles of honesty of fair dealing, of kindness; teaching that all the love

they could ever possess and enjoy in this life was the love they gave to others. Nor were the social amenities of life neglected by these mothers. They were like sisters of one family, visiting one another, passing in and out of each others homes without ceremony or formality, helping each other, loving one another as sisters only can love. At a very early period in the colony they organized what they termed "A Mother's Meeting" where at stated times they met for special intercourse. Unless prevented by sickness or some unavoidable cause, all attended with their children and the whole day was spent in the most pleasurable recreation with all duties or worry laid aside for the time. These meetings were to our Pioneer Mothers what the modern Woman's Club of the present day is to us. These indeed were the foundation of the modern Mother's Club. There too, in these simple meetings was found the satisfaction for the craving that is inherent in every feminine soul which demands a respite from routine. What a pleasure it is to think that they in their busy lives, with so many trials and so much hard work kept their lives from sordidness by interspersing these social meetings, rekindled old friendships and made stronger old ties. With courage, fortitude, the elimination of all selfishness, meeting all discouragement, overcoming all obstacles to success, as far as possible, they surely are entitled to highest honors. They should ever be mentioned with affectionate and holy reverence. Let gratitude be ever fresh, let praise be unbounded. Perpetuate their memory, not with monuments of stone but by deeds of love and kindness. All honor to Our Pioneer Mothers.

# CONCLUSION.

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And now, as I have not lived in Woodstock for nearly sixty years, it would be presumptuous on my part to write of any event that has transpired in this time, and will in conclusion, say that there is no locality outside of my own home for which I have a stronger attachment. It was where I was born, where I received the little education I have, and all my life has been my church home, and where I lived twenty-four years. It gratifies me beyond expression that the people of Woodstock have waked up from their "Rip Van Winkle slumber" and have put forth a very successful effort for the improvement and beautifying the place, by the erection of better and more costly buildings, by fine sidewalks, good church buildings and a magnificent school house, all of which is very creditable to the citizens of the place; and let me say that there is no place on the earth I know of, for whose people I hold a warmer place in my heart, than for all the citizens of Old Woodstock.



## PREFACE.

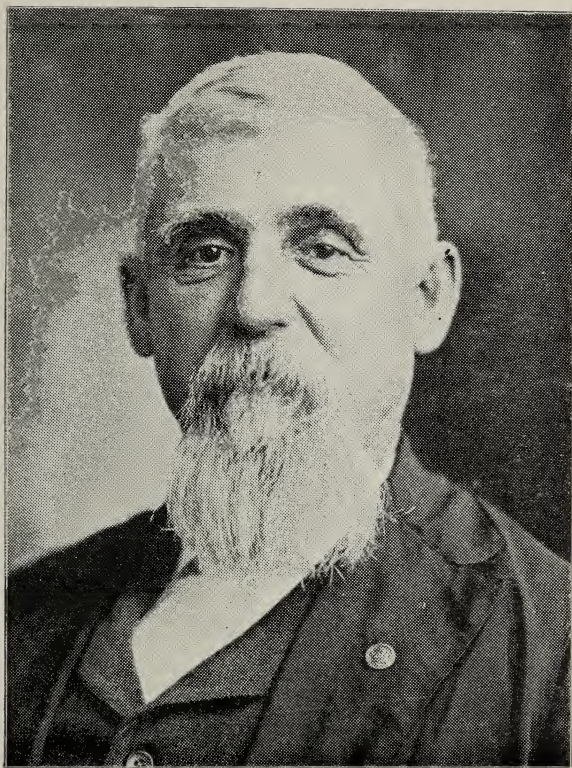
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Brother Warren D. Sibley has written the early history of Woodstock up to the year 1850. I was asked to continue the same to date 1907, and will try in my feeble way to do so. Not being an historian or writer of any note, I trust any errors that are made will be overlooked. I intend to state the facts that have come under my observation since the year 1856, when I became a resident of Grand Old Woodstock.

JOSEPH CHAMBERLIN.







JOSEPH CHAMBERLIN.

*Helen Burroughs Lincoln  
Grand Father.*



# HISTORY OF WOODSTOCK.

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1850 TO 1907.

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BY JOSEPH CHAMBERLIN.

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## BUSINESS HOUSES.

In the year 1856 there were two general stores, one grocery, one drug store, two blacksmith shops and one wagon shop. Smith & Sprague kept the general store on the south-east corner of the square, and Mr. Harback on the south-west corner. Edward Clark had his grocery on the north-east corner, and T. Burnham's drug store was on the north-west corner. Elder March owned one blacksmith shop, and James Connor the other. The wagon shop of Charles Marsh and N. P. Hewitt was located over the black-smith shop of Elder Marsh. John Chamberlin kept tavern in the brick building built by Genther west of the square. In those days all taverns had ball-rooms in their buildings, and people both young and old, would come from miles around to the balls. They would come early so as to begin dancing at four o'clock in the afternoon, and would dance all night 'till sunrise the next morning.

## POLITICS.

The township has always been Whig and Republican politically. Voters had to come to Woodstock to vote on election days and there was always whiskey to be had. They would come from North Lewisburg, Sodom and other parts, vote, get drunk, fight and then go home with bloody noses and sore heads.

## CHURCHES.

Woodstock has two churches. The Universalist church was built in 1844. The trustees were Jonas Miller, Eliphas Burnham,

and John McDonald prior to its completion. The members and others would gather on Sundays in a wagon shop belonging to Melvin Sprague to hold their services. The church when completed had a large audience room with a raised pulpit in the north end and a gallery on the sides and south end. The choir of many members occupied the gallery in the south end. Among the many pastors were: Father Sweet; Revs. C. F. Waite, Geo. Vibbert, S. P. Carlton, Jacob and Lottie Crosley, Glover, Day, J. W. Henley, A. K. Beem, John Carpenter, Henrietta Moore. O. G. Colegrove was the last resident pastor, having served nine years, during which time the indebtedness was paid and a parsonage built. C. F. Waite was the first pastor after I came in 1856 and served until his death in 1865. J. R. Carpenter was pastor during the building of the new church. Dr. Rexford now supplies.

The Christian Chapel was organized Apr. 13, 1839, by Amos Stephens, Harrison Lines, Gardner Thomas, Elias Smith and others. In 1844 they bought land of Sylvanus Smith and erected a brick church. The trustees at that date were: Philip Smith, William Gifford, and David Hall. On Nov. 19, 1844 the Chapel, as it has always been called, was dedicated by Rev. J. N. Walters. Elder M. D. Brinney became the pastor in the following December. A new constitution was adopted in March, 1889. Among the many pastors that followed were: Elders Morse, Marsh, Humphrey, Christman, Winget, J. B. Brinney, Hagans and Duckworth.

The Catholic people here while having no house of worship meet at the home of Mrs. Sullivan being ministered to by Father Denning of Plain City.

### SCHOOLS.

In 1843 there was an addition built to the old schoolhouse that Mr. Sibley referred to in his history of Woodstock. We then had two schools, which were taught by Warren Cranston, George Lincoln, Henry Smith, Oziel Lapham, B. S. Bennett, Celestine Chapman, Francis Meachem, Miss Currier and others. In 1860 the school trustees of the township caused to be erected a two story building in the west part of the village, that was used until 1877, when Joseph Chamberlin had a bill passed in the Ohio legislature authorizing a special school district. This was bitterly opposed by the farmers adjoining the village, but Chamberlin

won the battle, and we had a fine brick building erected at a cost of \$9,000. The first superintendent of the school was J. W. Freeman, who taught here nine years, and was hired only by the month. He was succeeded by Mr. McConkey, Mr. Luzenbeal, Judge E. P. Middleton, George Waite, Alonzo Smith, J. W. Cross, Mr. Johnson and M. A. Brown. In March 1893 our fine school building was destroyed by fire, and another building was built on the same ground in 1895. Mr. Mitchell is now the Superintendent and is assisted by an efficient corps of teachers. Music has been taught in our school by Prof. Davies and others and a good record of work has been made along this line.

### MILLS.

The first steam saw-mill was built in Woodstock in 1850 by Jesse Smith and Stephen K. Smith, brothers, and was located in the north end of town just north of Jesse Smith's house (now owned by Howard Martin). In the year 1855 Orris Fairchild and Jesse Smith added a flouring-mill. In the spring of 1858 it took fire and both mills burned. The loss was total to owners as there was no insurance. They had a blacksmith shop on the other side of the street managed by Philander Geer, who did their smithing for both horses and oxen. There being no pikes in those days, they had to use oxen for hauling logs to mill. To shoe their oxen they had a frame stanchion built, where they would lead the ox in, swing it up, fasten its feet and nail on to the hoof two pieces of iron called shoes. Orra Fairchild was engineer for the mills. Jesse Smith bought an acre of land south of the railroad and rebuilt both mills.

### RAILROAD.

In 1853 the Pennsylvania railroad was built through Woodstock. Wood was burned in the engines then, and a shed was erected here that held five hundred cords of four foot wood, and a well dug to supply water for the engines. The water was pumped into a large tank by hand. Richard Linnehan, now living here, did the pumping, and a blind man, John Moody, sawed the wood once in two by hand, using a buck-saw. Moody is now dead.



## FACTORY.

The first shingle factory was operated by Lester Smith in the basement of his house, which is now owned by George Hann. The shingles were made of oak, and were shaved out by hand.

## SHOPS.

W. B. Linnel was the first blacksmith to locate here, and the next one was Erastus Martin.

The first shoe shops were built by David Hall and Simon Chapman. The Chapmans were fine singers.

William Riddle had the first tailor shop. He was succeeded by Pat Connolly and he by Staley Shepherd.

## I. O. O. F.

The charter members of Woodstock Lodge 167 were C. F. Waite, W. D. Sibley, Hiram Smith, Thomas Wilcox, Royal Jennings, George Gregory, Wm. H. Shaffer and Jacob Brodwell. They built their first building here in 1850. This burned down in 1871, but was rebuilt of brick in 1873. The Lodge now has more than a hundred members.

## OTHER SOCIETIES.

Woodstock was an anti-secret society town for many years. The Lodges organized were the "E Clampus Vitus" which prospered for a few years; then the "Know Nothings" who thrived for awhile; then the A. P. A's. who died soon after birth. G. A. R. and the Junior Order of American Mechanics were organized.

## PIKES.

The first pike built through Woodstock was built by Charles Janonia in 1866. It is known as the Mechanicsburg and Lewisburg pike.

## FACTORY.

Danes & Kenfield built the first drain-tile factory here in 1857. It was the only one in the state at that time.

## CEMETERY.

In the year 1846 the trustees of the township bought of Sylvanus Smith one acre of land for a cemetery. The first one buried in it was Richmond Sibley, a brother of W. D. Sibley. It has since been enlarged, and is now one of the finest cemeteries in the county, and has a larger population than Woodstock village. The remains of forty-six soldiers lie there. A vault was built for the cemetery in 1887.

## MISCELLANEOUS.

The first negro family to live in Woodstock was that of John Hicks, who moved here from Logan Co. in 1867. A son and daughter graduated from our schools.

In 1860 the village had a fine brass band composed of married men. When the war broke out nine of its members enlisted in the army.

Woodstock has over two miles of concrete and sawed sand-stone side-walks.

## DOCTORS.

Dr. Davenport was among the first to practice here. He with Ephriam Cranston moved to Salem, Oregon in 1849 in wagons. The Dr. was a grandfather to the great caricaturist, Homer Davenport, who commands the largest salary for his services of any man in that business in America. Dr. L. Swaine then moved here and practiced medicine. Others who followed were: J. S. Crawford, who moved here from Quincy, Logan Co. in 1854, and practiced until his death in 1889; then Dr. George Garwood, C. O. Johnson, L. C. Herrick, W. J. Green and J. W. Sharp and son, Howard, who are the only physicians living here at present. W. C. Hewitt, Homeopathic physician, was born here, graduated in Cleveland, practiced here for a few years, then went to Xenia to the Soldiers and Sailors Orphans' Home, where he now lives. Sharp & Son have a fine drug store on the south-west corner of the square, and have a large practice.

## SOLDIERS.

There is no place in Ohio that according to its population turned out more men to put down the Rebellion than Woodstock.

When Abraham Lincoln called for volunteers, the men were ready. They did not wait to be drafted, but were willing, and went to the front, and many never returned. In April 1861 Geo. W. Stoddard, Chas. Cushman, John G. Hoisington, Melvin Kenfield, Joshua Light, Alvaro Smith, Willard C. Smith, and Henry Hess, (who probably was killed at Bull Run, July 4, 1861) eight in number, went with the Second Ohio Vol. for three months. In August, 1861 the Second O. V. I. re-enlisted for three years with Geo. W. Stoddard First Lieutenant, Calvin Winget (killed Dec. 31, 1862) and John G. Hoisington Corporals in company A, and Cyprian Winget, musician. Privates from here were; Christopher Cranston, (killed at the battle of Stone River Dec. 31, 1862) Julius Cushman (killed at Hoovers Gap June 25, 1863), Melvin Kenfield, and David Moore (captured and probably killed at the battle of Chickamauga, Sept. 19, 1863) D. P. Smith, Minard Sessions, Miles Standish, Rosaloo Smith, Eliphas Meacham, William Willit and Wilson Young. Fifteen joined this regiment here. In the Sixth O. V. I. which went from here were: Larkin Smith, John McClerg, John Hewitt, Perry McAdams and Edwin Crawford. In the Fifty-fourth Zouaves there went John Heminger, John Lapham, J. H. Weiser, Alvaro Smith and B. D. Hackley. The Second O. V. I. participated in thirteen battles. In the Twelfth Ohio Cavalry was George Connor. On October 6, 1861 the 66th O. V. I. was organized at Camp McArthur, Urbana, to serve three years. This regiment was in sixteen hard fought battles, and was the first in Ohio to veteranize after serving three years. The loss in killed, wounded and by disease in three years was two hundred and twenty three men. Those killed in battle who went from here were: John U. Briney, killed at Pt. Republic, Va. June 9, 1865; Harrison Davis killed at Taylor Ridge, Nov. 27, 1863; Jacob Hudson killed at Cedar Mountain, Va. Aug. 9, 1862; William Wilson, killed at Port Republic, Va., June 9, 1862; Matthew Wilson killed at Kenesaw Mt. June 9, 1864; John Chatfield died at Martinsburg, Va. March 22, 1862. Other members who went from here were Jas. McIlroy, John McClerg, David Burnham, Joseph Chamberlin, N. P. Hewitt, P. A. Smith, Orra Fairchild, J. S. Foster, Ira C. Johnson, D. W. Harris, John Overfield, W. H. Lease, George W. Poling, Norton Faulkner, George Cushman, Martin Malia, John and Josh Wilson, Thomas Breedlove and

James Murphy. This regiment was in Sherman's March to the Sea, and was at the Grand Review at Washington at the close of the war.

The 134th Regiment, O. V. I. was organized for state duty but was ordered to Camp Chase May 6, 1864 by the governor J. Brough. It was sworn into U. S. service for one hundred days on May 7th and was ordered to Cumberland, Md. For seventy days the regiment was engaged in entrenchment and picket duty. The following went from here: Philo Burnham, Capt; Azro Smith, 1st Lieutenant; W. H. Loveless, 2nd Lieutenant. N. P. Hewitt, Rosaloo Smith, Richard Swisher, George Lincoln, Larkin Smith, J. H. Weiser, Philander Geer, Charles W. Marsh, John Hudson, Erastus Smith, Charles Lincoln, Horace Briney, David Burnham, Ralph Burnham, William Casey, Frank Carpenter, N. P. Cone, W. H. Corbet, Thomas Crawford, Charles Cushman, Warren Cushman, Joseph Ellsworth, B. E. Fish, George Ellsworth, Byron Gager, George Gifford, John Harlan, Levi Hawkins, David A. Holt, Thomas Hudson David C. Jones, Milo Kimball, Enoch McCarty, James McColley, George S. Marsh, Don Martin, Eliphas Meachem, Thomas Owens, Ezra Pitcher, John Poling, George Riddle, Alvah Stevens, Dayton Smith, Cyrus Smith, Otis Sprague, Josiah Sparks and George Standish. Those who went with the 136th Reg. from here were: Isaac Marsh, W. H. Miller and H. C. Burnham. With the 69th Regt. William Kimball and Taylor Darrow. With the 6th O. I. Reg. Edward Crawford, Perry McAdams, J. E. Hewitt, Larkin Smith, John McClerg, Philip Sprague. Wm. D. Chamberlin in the 18th Illinois Regt.; and W. C. Reynolds of the 18th Regular U. S. Inf. With the 26th O. V. I. Louis Funk and Capt. Nathaniel Potter and Monroe McMahon. With 12th O.C., George Connor. The Ninety-fifth Regt. O. V. I. was organized at Camp Chase, Aug, 19, 1862 to serve three years. The number lost during the three years was two hundred and fifty-six. This regiment participated in sixteen battles. Those lost from this vicinity were: Daniel W. Smith at Richmond Ky. Aug. 30, 1862; Frank Willoughby at Richmond, Ky., Aug. 30, 1862; Charles Willoughby died at Ducksport, La; Samuel Taylor died at Fort Gaines, Ala.; John Schmidt died at Richmond, Ky., Thomas Hudson died Oct. 22, 1863; Adolphus Green died at Richmond, Sept. 7, 1862; William Crawford died

at Richmond, Ky. Sept. 5, 1862 from the wounds at Battle of Richmond, Aug. 30, 1862, George S. Connor died at Bear Creek, Miss.; Lucas Burnham died at Walnut Hills, Miss., July 22, 1863. Others who went from here with this regiment were: Oliver Colwell, Stephen K. Smith, John A. Dix, Willard H. Smith, Samuel L. Willett, George W. Clark, James Dee, Clark Dix, John Edwards, Newton Ellsworth, Perry Ellsworth, Wallace Ellsworth, John Foot, Frederick Hoisington, Harrison Langdown, William McClurg, Thomas Reams, William Reams, George W. Riddle, David Smith, John Smith, George Standish, Cicero C. Waite and John Willett. This regiment was organized Aug. 19, 1862 and was sent into the battle at Richmond, Ky. Aug. 30, without any drilling. It fell into the hands of Kirby Smith, a rebel general, who paroled the men.

On Feb. 15, 1898, the U. S. S. Maine was destroyed in Havana harbor Cuba. On April 25, 1898, the United States declared war against Spain. The men who enlisted from Woodstock for this war were: W. C. Gifford, Charles Bailey, Dan Poling, Charles Cushman, Guy Clark and Guy Weatherhead, Perry Sessions, David Hanly, and Simeon Martin. They were sent no farther than Florida. William Griswold and Thomas Linnehan formerly from this place were sent to the front. On May 1st, 1898 Dewey destroyed the Spanish fleet in Manila bay.

### MURDERS.

Darius Hicks (colored) while attending a colored dance in a tenant house on the David Kenfield farm in Oct. 1883 was shot in the head and killed by Eber Perry (also colored). Perry was caught and sent to the Penitentiary for eight years.

Wilbur E. Lattimer, a merchant of Woodstock was brutally murdered on Oct. 23, 1903 while going to his home after closing his store in the evening by parties not yet apprehended.

### CHOIR.

In 1890 the singers, who had sung in the Universalist church choir prior to 1870, organized the Veteran Choir. The charter members were as follows: Joseph Chamberlin, Pres; Philo Burnham, Vice Pres.; Lucy Hewitt, Sec'y; E. M. Smith, Treas.; Kate



Miller, Harriet Chamberlin, Helen Bennett Wm. H. Miller, Jane Burnham, Ida Riddle, and Jane Kidder. In 1893 they adopted a constitution and by-laws that admitted to membership all those who had belonged to the choir prior to 1870. This naturally increased the membership. Previous to 1880 the minister would select hymns, from the books used up to that time, to suit his sermons. The choir met on week day evenings, and was ready when Sunday came to help in the worship. After this date classic music was introduced and the old choir became a back number and quit. The organization meets occasionally to sing, have a good dinner, and talk over old times.

### FARMERS.

Prominent farmers, who now own and manage their farms about Woodstock are: Lincolns, Kimballs, Howards, Martins, Marshes, McMullen, Kenfields, Webb, Westfalls, Burnhams, Meacham, McMahill, Hulings, Noggle, Briney, McCarty, Hann, Smith, Ellsworth, Corbet, Chamberlin, Griswold and Pratt.

### BANKS.

Woodstock Bank was organized in 1883. A. P. Howard was President and George Riddle, Cashier. Dr. Sharp is now President and True Martin Cashier. The People's Bank was organized in 1906, and built a fine building on the north-east corner of the square. D. R. Kimball is President and S.M. Burnham, Cashier. The building contains five business rooms besides the one used by the bank, and a nice large hall.



# INCIDENTS.

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## ABRAHAM LINCOLN.

On April 14, 1865 Abraham Lincoln, President of the United States, was assassinated by John Wilkes Booth in Washington. His remains were taken to Illinois for burial, by a special car. This car stopped in Columbus for one day. In the evening it was started west over the Columbus and Indianapolis railway, and our citizens were informed that the train would stop at Woodstock to get wood and water for the engine. We built bonfires on both sides of the track for several rods, and our brass band played funeral dirges as long as the train remained here, until about ten minutes till eleven o'clock P. M. The women and children were given an opportunity to go through the car and view the remains of their late President. This took about fifteen minutes, and then the train proceeded on its way to Springfield, Ill.

## A PIONEER PREACHER.

Among the ministers who preached here in early days was Adolphus Sweet, a learned man, but old age had wrought a change in him. He could not endure boy's whistling. He would say, "Young man, I have had a sun-stroke and your whistling hurts my head," but the boys would whistle when they saw Father Sweet. He used to make his home with John McDonald At Plattsburg, Clark Co., one day he was walking along the road and was overtaken by a young man driving two horses to a wagon. He asked Father Sweet to ride, and after passing the time of day the young man commenced to whistle. "Young man your whistling hurts my head," said Father Sweet. The young man quit, but after a while began humming a tune. "Young man your singing is worse than your whistling." Father Sweet was a firm believer in the universal salvation of mankind. I heard him say that there had been tons of paper and barrels of ink wasted in trying to prove that part of the human family would everlastingly be damned, but they had failed to gain their case.

## CORDING WOOD.

Harvey Cushman was Justice of the Peace for many years, and was just and exact in his decisions. An incident that I witnessed was a suit brought by Thomas Shehe against John McDonald for labor. McDonald employed Shehe to cut wood four feet long and put it in cord piles. McDonald was not satisfied with the way it was piled, and refused to pay Shehe full price. Shehe sued McDonald before Justice Cushman. Before the day for trial Cushman went to the woods and examined the wood cut by plaintiff. The trial commenced. Shehe was sworn, and stated that he had cut and split and piled so many cords of wood for McDonald and that it was corded and in good shape. The Justice stopped him, said that he knew it was not so, as he had been to the woods and examined the wood as piled, and that he could throw his hat through any of the piles. Verdict for defendant.

## A CONSTABLE'S EXPERIENCES.

First: I was elected one of the constables of this township, and will relate one or two incidents that happened. My first work was to arrest a man by the name of Eaton, who lived in a log cabin on W. D. Sibley's farm. He had stolen a bolt of calico of Wm. Moore, a merchant of this place. Eaton being a desperate character Moore and I started on horses about ten o'clock at night to bring the prisoner before J. H. Cushman, Justice of the Peace. My wife stayed at B. S. Bennett's as I expected to be gone all night. We arrived at the cabin at about eleven o'clock. I stationed Moore at the back door and I went to the front door and knocked. Mrs. Eaton answered by saying that Mr. Eaton was not there. I told her to open the door, or I would break it open. Eaton spoke and said that if I did he would break my head. I pushed the door open and he jumped out of bed and grabbed an iron poker. I drew my gun and told him to drop the poker and get his clothes on, which he did. I put my prisoner on behind me on my horse, and brought him to Woodstock. There being no lock-up I handcuffed him to Moore, made a bed on the floor for them, and told Moore that as my wife was not well I would go to Bennett's and come up in the morning. I waited until after breakfast before I came up, knowing that

Moore and the prisoner would be together as I had the key to the handcuffs. Moore wanted his "bitters" in the morning, so went to the saloon, and of course had to treat Eaton. Squire Cushman gave Eaton thirty days in jail and ordered him fed on bread and water.

Second: I next went to arrest Archie McAfee for disturbing the peace. I found Archie on Brush Lake fishing and he had the only boat. I tried to coax him to come to the shore, but no coax. Then I threatened to shoot; but Archie was too far from the shore. I had to go for him at night at his home.

Third: My next was to arrest a woman for fighting. I took her before Justice Cushman for trial. As such proceeding was something new in Woodstock, the young ladies gathered in the court-room to hear the trial. They did not stay long as the prisoner used language that would but a blush on a marble statue.

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## BUSINESS DIRECTORY.

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Cranston & Lincoln, Smith & Smith, S. M. Overfield, General Merchandise; C. P. Kimball, Hardware and Agricultural Implements; Wes Hardman, Warehouse and Grain Dealer, Coal, etc; Woodstock Creamery, M. McConnell, Manager; Morrisy and Fox, Blacksmiths; Benj. Vance, Harness; Pearl Bennett, Saw Mill; Mrs. P. Bennett, Milliner; Samuel Loudon, Barber; O. P. Sommers, Meat Market; Ernest Smith, Restaurant, Pool and Billiards; Ella Davis, Hotel; Sim Martin, Livery and Feed Stable; Sharp & Son, Druggists; Dan Poling, Boot and Shoe Repairer; Scott Cushman, Photographer, Gardener; George Hann and Martin Bros., Stock Dealers; Gwin Clark, Marble Burnham, George Hess, Carpenters and Contractors; J. Chamberlin, Pension Atty., Notary Public and Real Estate Dealer; W.C. Gifford P. M. and Stationer. S. M. Overfield, Mayor and J. P.; True Martin and S. M. Burnham, Bankers.



























